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THE AMERICAN JOURNAL  
OF  
SEMITIC LANGUAGES AND LITERATURES  
(CONTINUING "HEBRAICA")

VOLUME XXI

OCTOBER, 1904

NUMBER 1

THE STRUCTURE OF HOSEA 7:8—14:10.<sup>1</sup>

BY WILLIAM RAINEY HARPER,  
The University of Chicago.

8. *The Confusion of the Nation: 7:8—8:3.*

This section falls into three strophes of 12 + 12 + 4 lines, of prevaillingly tetrameter movement. The parallelism is unusually regular, and there is apparently a grouping of the couplets in pairs, the first and second strophes consisting of three such pairs, and the fourth, which is the climax of the piece, having but one pair.

Strophe I (vss. 8–12) represents Israel as blindly losing herself among the nations, arrogantly rejecting Yahweh, thereby challenging his punishment, and fluttering hither and thither like a silly dove, only to be caught in the net.

Strophe II (vss. 13–16) announces Yahweh's message of destruction to her since she has been false toward him, desirous of only material pleasures, and ungratefully regardless of all his mercies; her proud princes shall fall by the sword.

Strophe III (8:1–3) graphically announces the approaching onslaught of Assyria, and the panic-stricken appeal of Israel to Yahweh who will no longer help her.

The following modifications of the text are involved in this treatment:

(a) The clause **אִסְרֶם כְּשֹׁמֵעַ לְעֹדָם** in vs. 12c is transferred to follow vs. 10. This is supported by the fact that (1) the

<sup>1</sup>For a similar treatment of 1:2–7:7, see *AJSL.*, Vol. XVII (1900), pp. 1–15; XX (1904), pp. 85–94.

clause is superfluous in vs. 12, the thought of punishment having been already fully expressed; (2) the prosaic speech of 12c is out of harmony with the figurative language of vss. 11 and 12; and (3) 12c furnishes exactly the conclusion required for the thought of vs. 10.

(b) The line beginning **וְאֵנֹכִי אָפֶדֶם** (vs. 13c) is regarded as being incomplete, two words having been lost.

(c) The words **זוֹ לַעֲנֹם** (vs. 16c) are taken as a gloss intended to explain **זָעַם לֹשׁ**.<sup>2</sup>

(d) The latter half of 8:1 is omitted as a Deuteronomic interpolation.<sup>3</sup>

(7:8) I

אֲפִרִים בַּעֲמִים הוּא יִתְבּוֹלֵל  
אֲפִרִים הִיָּה עֲגָה בַּלִּי־הַפּוֹכֶה;  
(9) אֲכָלוּ זֵרִים כְּחוֹ וְהוּא לֹא־יִדַּע  
גַּם־שִׁיבָה זִקְדָּה־בוֹ וְהוּא לֹא־יִדַּע;  
(10) וְעֵנָה גֵּאוֹן יִשְׂרָאֵל בִּפְנֵיו  
וְלֹא שָׁבוּ אֱלֹהֵיהֶם אֱלֹהֵיהֶם  
וְלֹא בִקְשׂוּהוּ בְּכָל זֹאת;  
(12c) אִי־סָרִים<sup>4</sup> בַּשֹּׁבַע<sup>5</sup> לְעִצְתָּם<sup>6</sup>  
(11) וַיִּהְיֶה־אֲפִרִים כִּיּוֹנָה פּוֹתָה אֶיךָ־לֵב  
מִצָּרִים קִרְאוּ אֲשׁוּר הִלְכוּ;  
(12ab) כֹּאשֻׁר־יִלְכוּ אֲפִרֹשׁ עֲלֵיהֶם רִשְׁתִּי  
כַּעֲנֹךְ הַשָּׁמַיִם אֲוִירֵדֶם

(13) II

אִוִי לָהֶם כִּי נִדְּדוּ מִמֶּנִּי  
שֹׁד לָהֶם כִּי פָשְׁעוּ בִּי  
וְאֵנֹכִי אָפֶדֶם \* \* \* \* \*  
וְהִמָּה דִּבְרוּ עָלַי כִּזְבִּים;  
(14) וְלֹא זָעַקוּ אֵלַי בִּלְבָבָם  
כִּי־יִלְלוּ עַל־מִצְפְּחוֹתָם<sup>7</sup> עַל־יָדָיו וְתִירוֹשׁ  
יִתְגַּדְּדוּ<sup>8</sup> יִסְאוּ<sup>9</sup> בִּי;  
(15) וְאֵנִי יִסְרֹתִי חֲזָקְתִּי זִרְעָתָם

<sup>2</sup> Cf. Oort, who omits them as a case of corrupt dittography of **זָעַם לֹשׁ**.

<sup>3</sup> So also Nowack and Oort. Marti omits all of 8:1-2 as marginal notes. See my *Amos and Hosea* (in press), pp. 308sq.

<sup>4</sup> אִי־סָרִים; as above, Graetz, Nowack, Oettli, Halévy.

<sup>5</sup> בַּשֹּׁבַע; as above, Gardner, *AJSL*, Vol. XVIII, p. 180; cf. Ps. 16:11; Job 10:15; 14:1.

<sup>6</sup> לְעִצְתָּם; as above, ㄨ, Gardner.

<sup>7</sup> מִשְׁקָבֹתָם; as above, Gardner.

<sup>8</sup> יִתְגַּדְּדוּ; as above, ㄨ, Houtsma, Sebök, Vollers, Cheyne, Graetz, Wellhausen, Guthe, Revised Version (margin), Nowack, G. A. Smith, Oettli, Marti, et al.

<sup>9</sup> יִסְאוּ; as above, Houtsma, Nowack, Oettli, Marti.

(16) וְאֵלֵי יִחְשְׁבֵרְרֵעַ: יִשׁוּבוּ לַפַּעַל<sup>10</sup>  
 הָיָה כְקִשְׁת רַמְיָה  
 יִפְלוּ בַחֲרֵב שְׂרִיהֶם  
 מִזֶּעַם לִשְׁוֹנָם<sup>11</sup> בָּאָרֶץ מִצְרַיִם:

III (8:1a) אֵל חֶכֶךְ שֹׁפֵר  
 פִּי נִשְׁרֵר<sup>12</sup> עַל-בֵּית יְהוָה<sup>13</sup>  
 (2) לִי יִזְעַקוּ אֱלֹהֵי יִדְעֻנּוּךְ יִשְׂרָאֵל:  
 (3) זִנָּה יִשְׂרָאֵל טוֹב אוֹיֵב יִדְּפֹו:

9. *Israel's Kings and Idols Displeasing and Destructive:*  
 8: 4–14.

This piece is made up of three strophes of eight lines each, the measure being a mixture of tetrameter and trimeter. Each strophe is marked by a division into two halves of four lines each.

Strophe I (vss. 4–6) denounces Israel's kings as being without divine sanction, and pronounces destruction upon the calf of Samaria.

Strophe II (vss. 7–9) pictures the approaching storm of destruction, the first symptoms of which are already apparent.

Strophe III (vss. 11–13) declares that Israel's zeal in worship is futile to turn aside the coming storm, since the worship is wholly unacceptable and offensive to Yahweh who will send the nation into exile.

The original form of this section has undergone much change. The following steps are necessary to its restoration:

(a) The omission of לִמְעַן יִכֹּן (vs. 4) as a gloss which interrupts the continuity of thought, anticipates what is to follow, makes an incomplete line and mars the symmetry of the strophic arrangement.

(b) The omission of עַד מָתִי לֹא יוֹכְלוּ נִקְיוֹן (vs. 5) as a parenthetical remark of some later reader.<sup>14</sup>

(c) The omission of כִּכְלִי אֵין הַפֶּץ בּוֹ from vs. 8, as a gloss not in harmony with the thought of the context.

<sup>10</sup> אֵל עַל; as above, Marti, Ruben, Nowack.

<sup>11</sup> זֶר לַעֲנֹם is omitted as a gloss; v. s.

<sup>12</sup> כִּפְשֵׁר; as above, Wellhausen, G. A. Smith.

<sup>13</sup> 8:1b is omitted as a gloss; v. s. The text reads:

יִעַן עֲבָרוּ כְרִיתִי  
 וְעַל תּוֹרַתִי פִשְׁעוּ:

<sup>14</sup> So also Marti.

(d) The treatment of vss. 10 and 14 as later interpolations.<sup>15</sup>

(e) The transfer of **חַרָּה אִפִּי בָם** from vs. 5 to follow **עֲצָבִים** of vs. 4; this leaves a better connection in vss. 5 and 6, and furnishes a preparation in vs. 4 for the more specific thought of vs. 5.

- I
- (8:4) **הֵם הַמְּלִיכִי וְלֹא מִמֶּנִּי**  
**הֲשִׁירוּ וְלֹא יָדַעְתִּי**  
**כִּסְפָם וְזָהָבָם עָשׂוּי<sup>16</sup> לָהֶם עֲצָבִים**  
**חַרָּה אִפִּי בָם** (5b)  
**אֲזַנְחָ<sup>17</sup> עֵגְלֶךָ שִׁמְרוֹן** (5a)  
**כִּי מִיִּשְׂרָאֵל הוּא<sup>18</sup>** (6)  
**חָרַשׁ עָשָׂהוּ וְלֹא־אֱלֹהִים הוּא**  
**כְּשִׁבְבִים<sup>19</sup> יְהִידָה עֵגֶל שִׁמְרוֹן :**
- II
- (7) **כִּי־רוּחַ יִזְרְעוּ וְסוּפְתָהּ יִקְצְרוּ**  
**קָמָה אֵין לָהּ<sup>20</sup> צִמָּח**  
**בְּלִי יַעֲשֶׂה קָמָח**  
**אוֹלֵי יַעֲשֶׂה זָרִים יִבְלַעְהוּ :**  
**נִבְלַע יִשְׂרָאֵל עֲתָה הִיוּ בְּגוֹיִם** (8ab)  
**כִּי הִמָּה עָלָיו אֲשׁוּר** (9)  
**פָּרָא בּוֹדֵד לוֹ**  
**אֲפָרִים הִתְנֹו אֲהָבִים<sup>21</sup> :**
- III
- (11) **כִּי־הִרְבָּה אֲפָרִים מִזְבַּחֹת**  
**הִזְדָּלוּ מִזְבַּחֹת לַחֲטָא :**  
**אֲכַתּוּב־לוֹ רַבּוֹ<sup>23</sup> תּוֹרָתִי<sup>24</sup>** (12)  
**כִּמוֹ זֶר נִחְשְׁבוּ :**

<sup>15</sup> See *Amos and Hosea, in loc.* Marti omits vs. 10a. Oort, Scholz, Wellhausen, Ruben, G. A. Smith, Nowack, Marti, *et al.* omit vs. 14.

<sup>16</sup> **עָשׂוּי** ; for above, see *Amos and Hosea*, p. 314.

<sup>17</sup> **אֲזַנְחָ** ; as above, Oort, Wellhausen, Valetton, Nowack.

<sup>18</sup> **הוּא** ; as above, S, Wellhausen, Graetz, Guthe, Nowack, Oettli, Gardner, Marti.

<sup>19</sup> **כְּשִׁבְבִים** ; as above, Oort and Nowack.

<sup>20</sup> **צִמָּח** ; as above, Wellhausen and Marti.

<sup>21</sup> Vs. 10 as emended reads :

**גַּם־כִּי יִתְנֹו בְּגוֹיִם עֲתָה אֲקַבְּצֵם**  
**וְתִדְּלוּ מֵעַט מִמִּשְׁחָה מִלֶּךְ וּשְׂרִים :**

<sup>22</sup> **לַחֲטָא** ; but this is a dittograph of the word in the following line; so Wellhausen, Nowack, Oettli, Marti.

<sup>23</sup> So K<sup>o</sup>thibh; Q<sup>o</sup>ri, **רַבִּי**.

<sup>24</sup> **תּוֹרָתִי** ; as above, **ט**, **י**, and most modern commentators.

(13) זבחי הבהבי יזבחו בשר ויאכלו  
יהוה לא רצם  
עתה יזכר עונם ויפקד חטאתם  
המזה מצרים ישובו;<sup>25</sup>

10. *Israel's Exile—A Breaking up of Social and Religious Habits: 9: 1–9.*

This section is especially definite and clear. It contains three strophes of 11 + 9 + 9 lines. Each strophe is introduced by a clause of three lines, after which follow perfectly regular couplets. The measure is trimeter.

Strophe I (vss. 1, 2, 4) warns Israel not to rejoice too loudly in festivals and heathenish celebrations, all of which are so soon to cease.

Strophe II (vss. 3, 5, 6) states the cause of the cessation of all joy, viz., exile in a strange land where such celebrations will be impossible.

Strophe III (vss. 7, 8) describes the approaching days of punishment, when Israel's prophets and teachers will become insane with anxiety and grief.

The modifications of the text assumed are:

(a) The omission of אֱלֹהֵי־גִל from vs. 1 as a gloss on אֱלֹהֵי־שֹׁמֵר.

(b) The omission of דָּגָן<sup>26</sup> from vs. 1 as a dittograph of גֶּרֶן vs. 2; this yields a trimeter line and permits גֶּרֶן (vs. 2) to follow גִּרְנוֹת (vs. 1) as the sense requires.

(c) The transfer of vs. 3 to precede vs. 5.

(d) The omission from vs. 8 of the glosses עִם אֱלֹהֵי<sup>27</sup> and מִשְׁטֵמָה.

(e) The treatment of vs. 9 as a gloss<sup>28</sup> inconsistent with the context which deals only with the persecution of the prophets by Ephraim.

<sup>25</sup> Vs. 14 reads:

וּשְׁכַח יִשְׂרָאֵל אֶת־עֲשָׂו וַיִּבֶן הִיכָלוֹת  
וַיַּהֲרֹדוּ הָרֶבֶה עָרִים בְּצִירוֹת  
וּשְׁלַחְתִּי אִשׁ בְּעָרֶיךָ  
וְאָכְלָה אֶרְמֹנֶיךָ:

<sup>26</sup> So also S.

<sup>27</sup> So also Nowack.

<sup>28</sup> So Nowack; see also *Amos and Hosea, in loc.* The text reads:

כִּי־מִי הִגְבִּיעָה יִזְכּוֹר עֲוֹנָם וַיִּפְקֹד חַטָּאתָם:

I (9:1) אֱלֹהֵי־שָׁמַיִם יִשְׂרָאֵל כַּעֲמִים

כִּי־זָמִית מַעַל אֱלֹהֶיךָ

אֶהְבֵּת אֶתְּנָךְ עַל־כָּל־גִּרְמוֹת :

(2) גִּרְךָ וַיִּקַּב לֹא־יָדָעִים<sup>29</sup>

וְחִירוֹשׁ יִכְחַשׁ בָּם<sup>30</sup> :

(4) לֹא־יִסְכּוּ לִיהוּדָה יֵיךְ

וְלֹא יַעֲרֹכֶנּוּ<sup>31</sup> לֹו זִבְחֵיהֶם

כֹּלֶחֶם אֲוִנִים לַחֲמִם<sup>32</sup>

כָּל אֲכָלִיו יִטְמָאוּ

כִּי לַחֲמִם לַנֶּפֶשׁ

לֹא־יִבּוֹא בֵּית יְהוּדָה :

II (3) לֹא־יִשְׁבּוּ בֶּאֱרֶץ יְהוּדָה

וּשְׁבֵי אֶפְרַיִם מִצְרִים

וּבִאשׁוּר טִמְאָה יֹאכְלוּ :

(5) מִהֲדַתְעִשׂוּ לְיוֹם מוֹעֵד

וּלְיוֹם חֵג יְהוּדָה :

(6) כִּי הִנֵּה יִלְכֶּנּוּ<sup>33</sup> אֲשׁוּר<sup>34</sup>

מִצְרִים תִּקְבְּצֵם מִן־תִּקְבְּרֵם

מִחַמְצֵי כֶסֶם<sup>35</sup> קָמוֹשׁ יִירֶשֶׁן

חֹחַ בִּאֲהֻלֵּיהֶם :

III (7) בָּאוּ יְמֵי הַפִּקְדָּה

בָּאוּ יְמֵי הַשְּׁלָם

יָדְעוּ יִשְׂרָאֵל

אוֹיֵל הַנְּבִיא

מִשְׁגַּע אִישׁ הָרֹחַ

עַל־רִב־עוֹנֶךָ וְרֹב הַחַטָּאִה<sup>36</sup> :

<sup>29</sup> אֶשׁ ; as above, H, Houtsma, Wellhausen, Oort, Guthe, Ruben, G. A. Smith, Nowack, Oettli, Marti.

<sup>30</sup> אֶשׁ ; as above, H, V, S, T, Dathe, Ewald, Bauer, Wellhausen, Graetz, Oort, Loftman, Ruben, Guthe, G. A. Smith, Nowack, Oettli, Marti.

<sup>31</sup> אֶשׁ ; as above, Kuenen (*Hibbert Lectures*, 1882, pp. 312 sq.), Oort, Valetton, Wellhausen, Guthe, Loftman, Ruben, G. A. Smith, Nowack, Marti.

<sup>32</sup> אֶשׁ ; as above, Kuenen (*op. cit.*), Oort, Wellhausen, Valetton, Guthe, Ruben, Loftman, G. A. Smith, Nowack, Oettli, Marti.

<sup>33</sup> אֶשׁ ; as above, Wellhausen, Nowack.

<sup>34</sup> אֶשׁ ; as above, Wellhausen, Valetton, Nowack, Oettli, Marti.

<sup>35</sup> אֶשׁ ; as above, Hitzig, Wellhausen, Oort, Valetton, Oettli, Halévy.

<sup>36</sup> אֶשׁ ; as above Ruben, Nowack; cf. Marti; this reading transfers משטמה to the beginning of vs. 8.

(8) משטמה על-צִפָּה<sup>37</sup> אפרים  
נביא פח־יקוש על-כל־דרכיו  
בבית־אלהיו העמיקו שָׁחַתוּ<sup>39</sup>

*11. Israel is Corrupt; the Life of Old as Well as Young  
Licentious: 9:10–17.*

This utterance is expressed in five four-line strophes of tetrameter movement. Strophes I and II are closely related as are also Strophes III and IV; hence the piece might be arranged in three strophes of 8 + 8 + 4 lines.

Strophe I (vs. 10) describes the past life of Israel, who started out in purity but early fell into immorality and idolatry.

Strophe II (vss. 11, 16<sup>ab</sup>) states that in consequence of this career of sin Israel's glory has departed, the nation is dying out.

Strophe III (vss. 16<sup>c</sup>, 12<sup>ab</sup>, 13) declares that even if children are born they are destined only for destruction.

Strophe IV (vss. 14, 15<sup>ab</sup>) vividly depicts the utter collapse of the nation and Yahweh's purpose to drive them into exile.

Strophe V (vss. 15<sup>c</sup>, 12<sup>c</sup>, 17) closes the piece with the announcement that Yahweh has ceased to love rebellious Israel and will make her sons wanderers on the face of the earth.

In this arrangement the following transpositions are made:

(a) Vs. 16 is placed after vs. 11; in its position in **MT** it interrupts the thought, while it fits in perfectly between vss. 11 and 12; the change also relieves a difficulty in the strophic structure.

(b) Vs. 12<sup>c</sup> is placed after vs. 15, since (1) in **MT** it has no logical connection with the preceding context and breaks what is otherwise a very close connection; (2) here it constitutes the climax of a series of strong assertions of the threat that Yahweh is about to abandon his people; (3) **כִּי** of 12<sup>c</sup> is tautological when connected with 12<sup>b</sup> and **גַּם** of 12<sup>c</sup> is exceedingly difficult after 12<sup>b</sup>; (4) in its present position 12<sup>c</sup> adjusts itself to the strophic structure, while in 12 it interferes seriously with any suitable arrangement.

<sup>37</sup> This word is supplied for the sake of the sense; see *Amos and Hosea, in loc.*

<sup>38</sup> **MT** צִפָּה; as above, Cheyne.

<sup>39</sup> These two words are connected with vs. 9 in **MT**. **ע** joins העמיקו to vs. 8 as here (so also Oort, Graetz, G. A. Smith). **MT** שָׁחַתוּ is read as here by Wellhausen and Nowack.



- I (9:10) כענבים במדבר מצאתי ישראל  
 כבכורה בתאנה;<sup>40</sup> ראיתי אבותיכם  
 הזמה באו בעל־פעור וינזרו לַפֶּעַל<sup>41</sup>  
 ויהיו שקוצים כאהבם :
- II (11) אפרים כעוף יתעופף כבודם  
 מלדה ומבטן ומחירון ;  
 (16ab) הזכה אפרים שרשם יבש  
 פרי בל<sup>42</sup> יעשוך
- III (16c) גס־כִּי־ילדון והמתי מהמדי־בטנם ;  
 (12ab) כִּי־אִם־יגדלו אֲחֵי־בניהם ושכלתים מאדם  
 (13) אפרים<sup>43</sup> לַצִּיד<sup>44</sup> שְׁתוּ<sup>45</sup> בְּנוֹ<sup>46</sup>  
 ואפרים להוציא לַחֲרָקָה<sup>47</sup> בניו ;
- IV (14) תִּן־לָהֶם יְהוָה מִהֲדַתָּן<sup>48</sup>  
 רחם משכיל ושדים צמקים ;  
 (15ab) כל־רעתם בגלגל כִּי־שֵׁם שְׁנֵאתִים  
 על רע מעלליהם מביתי אגרשם
- V (15c) לֹא־אוֹסֵף אֲהַבְתֶּם כָּל־שְׂרִיהֶם סוררים ;  
 (12c) כִּי־גִס־אוֹרִי לָהֶם בְּשׁוּרִי<sup>49</sup> מֵהֶם ;  
 (17) יִמְאָסֶם אֱלֹהֵי כִי־לֹא־שָׁמְעוּ לוֹ  
 ויהיו נדדים בגוים :

12. *Israel is Wicked in Proportion to Her Prosperity; but an End is Coming of all that She Has Falsely Trusted:*  
 10: 1–8.

This is a piece composed of three eight-line, or, perhaps, of six four-line strophes. The measure is trimeter with occasional dimeters; in the last strophe the movement is elegiac.

<sup>40</sup>  $\mathfrak{A}\mathfrak{C}$  inserts here בראשיתה ; it is lacking in  $\mathfrak{S}$  and is superfluous in the measure and the thought, hence is to be taken as a gloss

<sup>41</sup>  $\mathfrak{A}\mathfrak{C}$  ; לַפֶּעַל ; as above, Wellhausen and Nowack.

<sup>42</sup> So Q<sup>ri</sup>; K<sup>thibh</sup>, בָּלִי.

<sup>43</sup> כאשר ראיתי of  $\mathfrak{A}\mathfrak{C}$  is omitted here as a gloss.

<sup>44</sup>  $\mathfrak{A}\mathfrak{C}$  ; לַצִּיד ; as above,  $\mathfrak{C}$ , Houtsma, Wellhausen, Ruben, G. A. Smith, Oort.

<sup>45</sup>  $\mathfrak{A}\mathfrak{C}$  ; שְׁתוּלָה ; as above, Houtsma ; cf. Ewald, Oettli, Scholz.

<sup>46</sup>  $\mathfrak{A}\mathfrak{C}$  ; בְּנוֹ ; as above,  $\mathfrak{C}$ , Theodotion, Houtsma, Wellhausen, Nowack, G. A. Smith, Oort.

<sup>47</sup>  $\mathfrak{A}\mathfrak{C}$  ; לַחֲרָקָה ; as above,  $\mathfrak{C}$ ,  $\mathfrak{S}$ , Houtsma, Wellhausen, Nowack, G. A. Smith, Oort.

<sup>48</sup> תִּן־לָהֶם of  $\mathfrak{A}\mathfrak{C}$  is omitted at this point as a dittograph of the corresponding words at the beginning of the verse; so also  $\mathfrak{C}$  and Bauer.

<sup>49</sup>  $\mathfrak{A}\mathfrak{C}$  ; בְּשׁוּרִי ; as above, Hitzig, Ewald, Simson, Guthe.

Strophe I (vss. 1, 2) represents Israel, under the figure of a fruitful vine, as having enjoyed great prosperity only to bestow her gratitude for it upon idols; but these idolatrous emblems, the signs of her guilt, are soon to be destroyed.

Strophe II (vss. 5, 6) describes the carrying away to Assyria of the idol-calf, the shameful token of her wickedness in which she has taken delight.

Strophe III (vss. 8a, 7, 8b) presents the climax of the coming calamity, viz., the destruction and desolation of the shrines, the scenes of Israel's wickedness, the slaughter of the king, and universal terror.

The following modifications are involved in this arrangement:

- (a) The treatment of vss. 3, 4 as a later insertion.<sup>50</sup>
- (b) The omission of **על כבודו כי גלה ממנו** from vs. 5 as a later gloss.<sup>51</sup>
- (c) The transposition of vs. 7 to a place between 8a and 8b, a step which does away with the interruption of the thought occasioned by vs. 7 in its position according to **MT** and preserves the climax evidently intended.
- (d) Perhaps **מנחה למלך ירב** (vs. 6) of Strophe II, and **און הטאת** (v. 8a) of Strophe III are also to be treated as glosses; in this case the strophes will have 8 + 7 + 7 lines.

גפן בקק ישראל (10:1) I  
 פרי ישגיא<sup>52</sup> לו  
 כרב־לפריו הרבה למזבחות  
 כטוב־לארצו היטיבו מצבות :  
 חֶלֶק<sup>53</sup> לבם (2)  
 עתה יאשמו  
 הוא יערק מזבחותם  
 ישדר מצבותם ;

<sup>50</sup> See *Amos and Hosea, in loc.*; so also Marti, *Geschichte d. isr. Religion*, p. 187, and *Dodekapropheton*; Ruben; Nowack. The text reads:

(3) כי עתה יאמרו אין מלך לנו כי לא יראנו את־יהוה והמלך מה יעשה לנו :  
 (4) דברו דברים אלות שוא כרות ברית ופרח כראש משפט על תלמי שדי :

<sup>51</sup> See *Amos and Hosea, in loc.*; so also Wellhausen, Nowack, Oettli.

<sup>52</sup> **ישגיא**; as above, Oettli.

<sup>53</sup> **חֶלֶק**; as above, Oort, Valetton, Nowack.

(5) <sup>54</sup>לַעֲגֹל בֵּית אוֹן II  
 יִגְדֹּרוּ שְׂכָנֶיךָ <sup>55</sup>שְׁמִרוֹן  
 כִּי אֲבַל עָלֶיךָ עָמוֹ  
 וְכַמְרִיךָ עָלֶיךָ יִחִילֶךָ <sup>56</sup>  
 (6) גַּם אוֹתוֹ לֹאֲשׁוֹר יוֹבֵל  
 מִנְהָה לַמֶּלֶךְ יִרְבֵּה  
 בְּשֵׁת <sup>57</sup>אִפְרִים יִקַּח  
 וַיְבוֹשׁ יִשְׂרָאֵל מֵעֲצָתוֹ :

(8a) III וְנִשְׁמְדוּ בְּמוֹת אוֹן  
 הַטָּאֵת יִשְׂרָאֵל  
 קוֹץ וְדֹרֶדֶר יַעֲלֶה  
 עַל מִזְבְּחוֹתֶם  
 (7) נִדְמָה שְׁמִרוֹן מַלְכָּה  
 כְּקֶצֶה עַל־פְּנֵי מַיִם :  
 (8b) וְאָמְרוּ לַהֲרִים כִּסּוֹנוֹ  
 וּלְגִבְעוֹת נָפְלוּ עָלֵינוּ :

13. *Israel's History Consists of Sin; the Fruit of Such Seed is a Sad Harvest—Desolation, Destruction, and Death—even That of the King: 10: 9–15.*

This section treats of the same subject as the preceding, but the strophic structure and the measure prove its independence of the former section. It contains three seven-line strophes of trimeter movement.

Strophe I (vss. 9, 11a) points to Israel's history as a career of wickedness and declares that though she has been prosperous and happy the time of chastisement is at hand.

Strophe II (vss. 12, 13a) declares that there is still a chance to secure Yahweh's favor, but that to this end there must be a complete change of policy, a revolution in Israel's attitude toward Yahweh.

Strophe III (vss. 13b, 14ac, 15) describes the ruin coming as a punishment for wickedness past and present, a ruin overtaking land, city, and king.

<sup>54</sup> 𐤀𐤇 𐤋𐤁𐤁𐤏𐤕 ; as above, 𐤀, S, Theodotion, Kuinöl, Dathe, Newcome, Oort, Wellhausen, Guthe, Loftman, Ruben, G. A. Smith, Nowack, Oettli, Marti, *et al.*

<sup>55</sup> 𐤀𐤇 𐤔𐤕𐤏 ; as above, 𐤀, Newcome, Oort, Wellhausen, Valetton, Loftman, Guthe, Nowack, G. A. Smith, Oettli, Marti.

<sup>56</sup> 𐤀𐤇 𐤕𐤁𐤏𐤕 ; as above, Oort, Graetz.

<sup>57</sup> 𐤀𐤇 𐤁𐤔𐤏𐤕 ; as above, Guthe, Marti.

This arrangement involves the following modifications of the text:

(a) The omission of the later additions, viz., vss. 10, 14b.<sup>58</sup>

(b) The transposition of the phrase **עַל בְּנֵי עֹלָה** in vs. 9<sup>59</sup> to follow **עֲמִדוּ**, a change permitting the passage to yield a sensible meaning and relieving two lines, one of which is otherwise too short and the other too long.

(10:9) I  
 מִימִי־הַגְּבֵעָה חָטְאֹת<sup>60</sup> יִשְׂרָאֵל  
 שִׁם־עֲמִדוּ עָלַי<sup>61</sup> בְּנֵי־עֹלָה<sup>62</sup>  
 לֹא־תִשְׁיָגֶם בַּגְּבֵעָה מִלַּחְמָה:  
 (11) וְאִפְרַיִם עֲגָלָה<sup>63</sup> אֶהְבֵּתִי לְדֹשׁ  
 וְאֲנִי־עֲבַרְתִּי עַל־טוֹב צוּאֲרָה  
 אֲרִכִּיב אִפְרַיִם יְחֹרֶשׁ יִשְׂרָאֵל<sup>64</sup>  
 יִשְׁדֹּד לוֹ יַעֲקֹב:

(12) II  
 זִרְעוּ לָכֶם לְצִדְקָה  
 קִצְרוּ לְפָרִי<sup>65</sup> הַסֵּד  
 נִירוּ לָכֶם נֵיר  
 וְעַתָּה לְדֹרוֹשׁ אֲתִיָּהוּהָ  
 עֲדִיבוּא פְרִי<sup>66</sup> צִדֵּק לָכֶם:  
 (13a) חֲרַשְׁתֶּם רִשְׁעֵי עוֹלַתְהוֹ קִצְרַתֶּם  
 אֲכַלְתֶּם פְּרִי כַחַשׁ

(13b) III  
 כִּי־בִטַּחְתָּ בְּרִכְבֶּךָ<sup>67</sup> בְּרִבְגֵּי־גִבּוֹרֶיךָ:  
 (14a) וְקָאֵם שֹׁאוֹן בְּעֲמִידָךְ  
 וְכָל מִבְצָרֶיךָ יִוָּשֵׁד  
 (14c) אִם עַל־בְּנִים רַטְשָׁה:

<sup>58</sup> See *Amos and Hosea, in loc.*; cf. Nowack. The text, as emended, reads:

(10) בְּעֲבָרְתִּי אֶסְפֶּרֶם וְאֶסְפֹּי עֲלֵיהֶם עֲמִים  
 בְּאֶסְרִם לִשְׁתֵּי עֹנֵתָם:  
 (14b) כַּשֵּׁד שֹׁלְמָן בֵּית אֲרַבָּאֵל בְּיוֹם מִלַּחְמָה  
 אִם עַל־בְּנִים רַטְשָׁה:

<sup>59</sup> So Ruben, Nowack.

<sup>60</sup> חָטְאֹת; as above, Wellhausen, Nowack.

<sup>61</sup> עָלַי; see *Amos and Hosea, in loc.*

<sup>62</sup> עֲלֵיךָ; as above, some codices and most commentators.

<sup>63</sup> חָטְאֹת inserts here מִלַּחְמָה which is probably a gloss; so Wellhausen, Nowack.

<sup>64</sup> יִשְׂרָאֵל; as above, Nowack.

<sup>65</sup> לְפָרִי; as above, א.

<sup>66</sup> וְיִוָּשֵׁד; as above, א, Oort, Wellhausen, Valetton, Nowack.

<sup>67</sup> בְּרִכְבֶּךָ; as above, א<sup>4Q</sup>, Manger, Dathe, Kuinöl, Eichhorn, Maurer, Ewald, Duhm, Houtsma, Wellhausen, Orelli, Cheyne, Graetz, Ruben, Loftman, Guthe, G. A. Smith, Volz, Nowack, Oort, Oettli, Halévy, Marti.

(15) ככה אֵשֶׁה<sup>68</sup> לָכֶם בִּתְיִישְׂרָאֵל<sup>69</sup>  
 מִפְּנֵי רַעַת רַעְתְּכֶם  
 בִּשְׂחָר נִדְמָה־נִדְמָה מֶלֶךְ־יִשְׂרָאֵל :

14. *Israel a Child: Yahweh a Father, with all the Love of a Father, even in the Face of Ingratitude and Desertion: 11: 1-11.*

This piece includes four strophes, the first two having six lines each, and the last two seven lines. The movement is trimeter.

Strophe I (vss. 1, 2) sets forth the rebellious, ungrateful conduct of Israel toward his father, Yahweh.

Strophe II (vss. 3, 4) contrasts with this the loving and fatherly attitude of Yahweh toward Israel.

Strophe III (vss. 5-7) declares that in consequence of his conduct Israel must be exiled in a foreign land, since Yahweh has ceased to love him and destines him for destruction.

Strophe IV (vss. 8a, 9b, 10a) describes the struggle in the breast of Yahweh between his love for Israel and his determination to punish the nation for its sins.

In this arrangement the following modifications of the text are adopted :

(a) The omission from vs. 6 of the corrupt dittograph, וּכְלָתָה בְּרִי.<sup>70</sup>

(b) The treatment of vss. 8b, 9a, 10b, 11 as additions from a later hand.<sup>71</sup>

<sup>68</sup> אֵשֶׁה ; as above, ⚔, Wellhausen, Graetz, Ruben, Nowack, Oort, Oettli, Marti.

<sup>69</sup> בִּתְיִישְׂרָאֵל ; as above, ⚔, Oort, Wellhausen, Graetz, Guthe, Ruben, G. A. Smith, Nowack, Oettli, Marti.

<sup>70</sup> So Wellhausen, Nowack; cf. Marti.

<sup>71</sup> See *Amos and Hosea, in loc.*; cf. Smend, *Lehrbuch der alttest. Religionsgeschichte*, p. 215; Volz; Nowack; Marti, *Gesch. d. isr. Religion*, p. 133, and *Dodekapropheton*; Grimm, *Liturgical Appendices*, p. 73. *Contra*: Seesemann, *Israel u. Juda bei Amos u. Hosea*, pp. 28 sq.; Giesebrecht, *Beiträge zur Jesaja-Kritik*, pp. 211 sq. The text reads:

נִהַפֵּךְ עָלַי לְבִי (8b)  
 יִחַד נִכְמְרוּ נְחוּמֵי :  
 לֹא אֵשֶׁה חֶרֶן אִפִּי (9a)  
 לֹא אֲשׁוּב לִשְׂחַת אֲפִרִּים  
 כִּי הוּא יִשְׂאֵן (10b)  
 וַיַּחֲרִדוּ בָנִים מִיָּם (?) :  
 וַיַּחֲרִדוּ כִצְפוֹר מִמְּצִירִים (11)  
 וְכִיוֹנָה מֵאַרְצָן אֲשׁוּר  
 וְהוֹשְׁבֵתִים עַל־בְּתִיהֶם  
 נָאֻם יְהוָה :

## I (11:1) כי נער ישראל ואהבהו

וממצרים קראתי לו<sup>72</sup>  
 נְדָרִי<sup>72</sup> קָרָאִי<sup>73</sup> להם  
 כִּן הִלְכוּ מִפְּנֵי  
 הֵם<sup>74</sup> לבעלים יזכו  
 ולפסלים יקטרוּן:

## II (3) ואנכי תרגלתי לאפרים

אֶקְחֵם<sup>75</sup> על זְרוּעֹתֵי<sup>76</sup>  
 ולא ידעו כי רפאתים;  
 (4) בחבלי־אדם אמשכם בעבתות־אהבה  
 ואהיה־להם כמרים<sup>77</sup> על מַעַל<sup>78</sup> לחיהם  
 וְאֵט<sup>79</sup> אליו אוכיל־לוֹ<sup>80</sup>:

## III (5) ישוב אל־ארץ מצרים

ואשור הוא־מלכו כִּי־מֵאֲנוּ לשוב;  
 (6) וחלת חרב בעריו  
 ואכלה במבצריהם<sup>81</sup>;  
 (7) ועמי הִלְאֵנִי בְּמִשִּׁבְתִּי<sup>82</sup>  
 אל על<sup>83</sup> יִקְרִי־אֱהוּ<sup>84</sup>  
 הוא חֲדַל לְרַחֲמֵי<sup>85</sup>:

## IV (8a) איך אתנך אפרים

אמגנך ישראל

<sup>72</sup> ש. לְבָנִי; as above, Wellhausen.

<sup>73</sup> ש. קָרָאִי; as above, ש, Wellhausen.

<sup>74</sup> ש. מִפְּנֵיהֶם; as above, ש, S, Michaelis, Dathe, Bauer, Kuinöl, Oort, Wellhausen, Valetton, Graetz, Guthe, G. A. Smith, Nowack, Oettli, Halévy, Cheyne (*Critica Biblica*), Marti.

<sup>75</sup> ש. קָחֵם; as above, ש, Ewald, Umbreit, Olshausen (*Gram.*, §232a), Steiner, Orelli, Cheyne, Oort, Wellhausen, Ruben, Guthe, Loftman, Nowack, Oettli, Marti.

<sup>76</sup> ש. זְרוּעֹתָיו; as above, ש, S, Y, Dathe, Orelli, Oort, Wellhausen, Graetz, Ruben, Guthe, Loftman, G. A. Smith, Nowack, Oettli, Halévy, Cheyne (*Critica Biblica*).

<sup>77</sup> ש. כְּמִרְיָמִי; as above, S, Oort, Graetz, Valetton, Guthe, Nowack, Halévy.

<sup>78</sup> ש. עַל; as above, S, Oort, Valetton, Nowack, Oettli, Halévy.

<sup>79</sup> ש. וְאֵט; as above, Hitzig, Simson, Wellhausen, Guthe, Nowack, Halévy.

<sup>80</sup> ש. לֹא, connecting it with vs. 5; as above, ש, Dathe, Manger, Böckel, Eichhorn, De Wette, Houtsma, Scholz, Wellhausen, Valetton, Guthe, Ruben, G. A. Smith, Nowack, Oettli.

<sup>81</sup> ש. מִמִּצְרַיִם; as above, Wellhausen, Nowack; cf. Marti.

<sup>82</sup> ש. תְּלִיָּאִים לְמִשִּׁבְתִּי; as above, Oettli.

<sup>83</sup> ש. עַל; as above, ש, Y, Aquila, Theodotion, Symmachus, Oort, Oettli.

<sup>84</sup> ש. יִקְרִי־אֱהוּ; as above, Symmachus; see *Amos and Hosea*, in loc.

<sup>85</sup> ש. יִחַד לֹא יִרְחֶמֶם; for above reading cf. Graetz and Ruben, and see *Amos and Hosea*, in loc.

אֵיךְ אֶתְנָךְ כְּאֶדְמָה  
 אֲשִׁימָךְ כְּצִבְאִים  
 כִּי־אֵל אֲנִי וְלֹא־אִישׁ (9b)  
 בְּקִרְבְּךָ קְדוֹשׁ וְלֹא־אָדָם<sup>86</sup>  
 יִנְעֵר פְּאִרִי<sup>87</sup> יְהוָה (10a)

15. *Israel's Falsity and Faithlessness from the First, in Spite of Efforts through Prophets, Must Bring Retribution and Ruin: 12: 1-15.*

Chapter 12 represents two traditions of the patriarch Jacob interwoven; the earlier and less favorable one appears in vs. 4a. This unfavorable estimate of Jacob furnished a later editor an occasion to modify it by an insertion representing the point of view of his own times, when the patriarchs had long been idealized. This later view is expressed in vss. 13, 4b-7. In addition to this material there are two other later passages, viz., vs. 1b in which reference is made to Judah, and vs. 14 containing certain historical allusions.<sup>88</sup> The original piece, viz., 1a, 2-4a, 8-11, 15, 12 (for vs. 15 logically follows vs. 11 rather than vs. 12), forms three very symmetrical strophes of ten lines each, in trimeter movement; in the second strophe the elegiac measure is noticeable.

Strophe I (vss. 1a, 2-4a) represents Israel as he is and always has been, faithless, treacherous, and vacillating, and so deserving punishment; even before his birth he was a supplanter.

<sup>86</sup> אֲבָרָא; as above, Volz and Nowack.

<sup>87</sup> אֲחֵרִי; as above, Volz and Nowack.

<sup>88</sup> See further, *Amos and Hosea, in loc.* The later sections are as follows:

וַיְהוּדָה עַד יָדָע עַם־אֵל וְעַם־קְדוֹשִׁים נֶאֱמָן: (1b)

וַיּוֹבִרָה יַעֲקֹב שְׂדֵה אָרֶם (13)

וַיַּעֲבֵד יִשְׂרָאֵל בְּאִשָּׁה

וּבְאִשָּׁה שָׁמֵר:

בְּאֵזְנוֹ שָׂרָה אֶת־אֱלֹהִים: (4b)

וַיִּשָּׁר אֶת־מִלְאָךְ וַיִּכַּל (5)

בְּכֹה וַיִּתְחַנֵּן לוֹ

בִּיתְחָל יִמְצָאֵנּוּ

וְשֵׁם יִדְבַר עָמָּו:

וַיְהוּה אֱלֹהֵי הַצְבָּאוֹת (6)

יְהוָה זָכָרוּ:

וְאַתָּה בְּאַלְהֵיךָ תִּשׁוּב (7)

חֶסֶד וּמִשְׁפָּט שָׁמֵר

וְקוֹה אֵל אֱלֹהֶיךָ תִּמְיֵד:

Strophe II (vss. 8–10) denounces Israel as a cheating trader, priding himself on his wealth, and declares that all his money will not avail to justify him before Yahweh who will banish him into the desert as in the early days.

Strophe III (vss. 11, 15, 12) recites Yahweh's efforts to guide Israel aright through the prophets, all to no effect; lies and demon-worship prevail; therefore Yahweh will make Israel's many altars like stone piles in the open field.

(12:1a) I

ובמרמה בית ישראל  
 אפרים רעה רוח ורדף קדים (2)  
 כל היום כזב וְשׁוֹאָה<sup>89</sup> יִרְפוּ<sup>90</sup>  
 ברית עם אשור יכרתו<sup>91</sup>  
 ושמך למצרים יִבְלֶה<sup>92</sup>;  
 ריב<sup>93</sup> ליהוה עם־יִשְׂרָאֵל<sup>94</sup>  
 לפקד<sup>95</sup> על יעקב כדרכו  
 כמעללו ישיב לו;  
 בבטן עקב את־אחיו (4a)

II

(8) כנען בידו מאזני מרמה  
 לעֶקֶב<sup>96</sup> אהב;  
 ויאמר אפרים אך עשרתי  
 מצאתי און לי  
 כל יגיעיו<sup>97</sup> לא ימצאו<sup>98</sup> לו  
 לעֶן<sup>99</sup> אשר חָטָא<sup>100</sup>;  
 (10) ואנכי יהוה אלהיך  
 מארץ מצרים  
 עד אושיבך באהלים  
 כימי מועד;

<sup>89</sup> וְשׁוֹאָה; as above, &, Oort, Wellhausen, Valetton, G. A. Smith, Nowack, Halévy, Marti.

<sup>90</sup> יִרְפוּ; as above, &, Wellhausen, Nowack, Oettli, Marti.

<sup>91</sup> יִכְרֹת; as above, Wellhausen, Nowack, Marti.

<sup>92</sup> יִבְלֶה; as above, &, Wellhausen, Nowack, Oort, Oettli, Marti.

<sup>93</sup> רִיב; as above, &, Wellhausen, Nowack, Oort, Oettli, Marti.

<sup>94</sup> עִם־יִשְׂרָאֵל; as above, Oort, Nowack, G. A. Smith, Oettli.

<sup>95</sup> וְלַפְקֹד; as above, &, Wellhausen, Graetz, Nowack.

<sup>96</sup> לַעֲשֹׂק; as above, Wellhausen, Nowack, Marti.

<sup>97</sup> וְיָגִיעֵי; as above, &, Wellhausen, Graetz, Beer (*ZA W.*, Vol. XIII, p. 288), Valetton, Nowack, Oettli, Marti.

<sup>98</sup> לֹא יִמָּצְאוּ; as above, &, Graetz, Nowack, Marti.

<sup>99</sup> לַעֲנִי; as above, &, Graetz, Wellhausen, Nowack, Beer, Oettli, Marti.

<sup>100</sup> חָטָא; as above, &, Wellhausen, Graetz, Beer, Valetton, Nowack, Oettli, Marti.



(11) ודברתי על הנביאים III  
 ואנכי חזון הרבתי  
 וביד הנביאים אדמה ;  
 (15) הכעיס אפרים תמרורים  
 ודמיו עליו יטוש  
 וחרפתו ישיב־לו אדניו ;  
 (12) בַּגִּלְעָד<sup>101</sup> אוֹן אֶךְ שׁוּא עֲשׂוֹ<sup>102</sup>  
 בַּגִּלְגַּל לַשִּׁדִּים<sup>103</sup> זָבַח  
 גַּם מִזְבְּחֹתָם כְּגִלִּים  
 עַל תַּלְמֵי שָׂדֵי ;

*16. The Utter Destruction of Israel: 13: 1–11.*

The symmetry of this piece is especially noticeable. It contains five strophes of 8 + 6 + 8 + 6 + 8 lines. The movement is essentially trimeter, with occasional dimeters and tetrameters.

Strophe I (vss. 1, 2*ab*) contrasts the powerless Israel of the present with the mighty and honored Israel of the past—the difference is all due to their idolatrous practices.

Strophe II (vss. 2*c*, 3) declares that Israel, idolatrous through and through, must utterly vanish away like smoke or chaff.

Strophe III (vss. 4, 5, 6) contrasts Yahweh's gracious care for Israel in the past with her long-continued ingratitude and neglect; the more he has blessed her, the farther she has departed from his ways.

Strophe IV (vss. 7, 8) presents, under the figure of ravenous beasts, the terrible chastisement Yahweh will send upon wicked Israel.

Strophe V (vss. 9–11) withdraws all hope of deliverance by announcing the destruction of the leaders upon whom Israel is wont to depend.

No modifications of the text are involved in this arrangement.

(13: 1) כְּדָבַר אַפְרַיִם רָתַח I  
 נִשְׂיָא<sup>104</sup> הוּא בִּישְׂרָאֵל  
 וַיֵּאשֶׁם בְּבַעַל וַיִּמָּת ;

<sup>101</sup>  $\text{אֵם גִּלְעָד}$  ; as above, S, Wellhausen, Nowack, Marti.

<sup>102</sup>  $\text{אֵם הָיִר}$  ; as above, Wellhausen, Marti.

<sup>103</sup>  $\text{אֵם שְׁרָרִים}$  ; as above, Hitzig, Wellhausen, Nowack, Oort, Oettli, Marti.

<sup>104</sup>  $\text{אֵם נִשְׂיָא}$  ; as above, S, Wellhausen, Graetz, Valetton, G. A. Smith, Nowack, Oettli.

ועתה יוספו לחטא (2ab)  
ויעשו להם מסכה  
מכספם פתמונתם<sup>105</sup> עצבים  
מעשה חרשים כלה  
אלהים<sup>106</sup> להם הם אמרים

עם זבחים לַשִּׁדִּים<sup>107</sup> (2c) II

אדם עגלים וישקוף;  
(3) לכן יהיו כענן בקר  
וכטל משכים הלך  
כמץ יסער מגרן  
וכעשן מארבה:

ראנכי יהוה אלהיך (4) III

אשר־הוצאתיך<sup>108</sup> מארץ מצרים  
ואלהים זולתי לא־חדע  
ומושיע אין בלתי:

(5) אני רִעִיתִיךָ<sup>109</sup> במדבר

בארץ תלאבות:

(6) כמריעתם וישבעו שְׂבוּעַ<sup>110</sup>

וירם לבם עליכן שכחוני:

ואהי להם כמור־שחל (7) IV

כנמר על־דרך אֲשׁוּר<sup>111</sup>:

(8) אפגשם כדב שכול

ואקרע סגור לבם

ואכלם שם כלביא

חית השדה תבקעם:

(9) שְׁחַתֶּךָ<sup>112</sup> ישראל אֶנְכִי<sup>113</sup>

מִי<sup>114</sup> בעזרך:

<sup>105</sup> אֶת־כְּתֻבֵּינָם; as above, Nowack; cf. א.

<sup>106</sup> This word probably dropped out of אֶת־ on account of its similarity to the following; so Wellhausen, Nowack; cf. Stade, *ZAW.*, Vol. III, p. 12.

<sup>107</sup> אֶת־זִבְחֵיךָ; on above reading, see *Amos and Hosea*, in loc.

<sup>108</sup> These two words are inserted here on the basis of א and ש; they also complete a line otherwise too short; cf. Oort (*Emendationes*).

<sup>109</sup> אֶת־רִעִיתִיךָ; as above, א, ש, Sebök, Wellhausen, Graetz, Guthe, Loftman, G. A. Smith, Marti.

<sup>110</sup> אֶת־שְׂבוּעֵיךָ; as above, Oort; cf. א εις πλεσμονήν.

<sup>111</sup> אֶת־אֲשׁוּר; as above, א, ש, Y, 16 of de Rossi's MSS., Stuck, Hitzig, Wellhausen, Valeton, Nowack, Oettli.

<sup>112</sup> אֶת־שְׁחַתֶּךָ; as above, א, G. A. Smith.

<sup>113</sup> אֶת־כִּי; as above, Nowack.

<sup>114</sup> אֶת־כִּי; as above, א, Oort, Graetz, Sebök, Scholz, Valeton, Guthe, Driver (*Expositor*, 3d series, Vol. V, pp. 260 sq.), G. A. Smith, Nowack, Halévy, Oettli, Marti.

(10) אֵיךָ<sup>115</sup> מֶלֶךְ אֶפְרַיִם וְיוֹשִׁיעַד  
 וְכָל שָׂרֵיךָ<sup>116</sup> וְשִׁפְטֹדֶךָ<sup>117</sup>  
 אֲשֶׁר אָמַרְתָּ  
 תִּנְהַלֵּי מֶלֶךְ וְשָׂרִים ;  
 (11) אַתָּה־לֶּךְ מֶלֶךְ בְּאֶפְרַיִם  
 וְאַתָּה בְּעִבְרָתִי ;

18. *Ephraim Condemned to Sheol: 13:12—14:1.*

This piece consists of four strophes of 6 + 5 + 6 + 5 lines of trimeter movement. The elegiac rhythm is distinctly marked ; but in Strophe IV dimeter movement is employed for the sake of its harmony with the heavy strokes of doom here described.

Strophe I (vss. 12, 13) announces the end, the judgment, and the collapse of Israel.

Strophe II (vs. 14) pictures a momentary reconsideration, resulting in a reaffirmation of judgment more terrible than before.

Strophe III (vs. 15) specifies the form in which the judgment will come, viz., drought and foreign invasion.

Strophe IV (14:1) states the consequence of Israel's rebellion against Yahweh, viz., the sword and horrible destruction.

This arrangement involves no modification of the text.

I (13:12) צָרֹר עֵין אֶפְרַיִם  
 צָפוּנָה חֲטָאתוֹ ;  
 (13) חֲבַל־יְיָ לֹדֶה יִבְאוּ לוֹ  
 הוֹאִיבֵן לֹא חֶסֶם  
 כִּי עַתָּה לֹא־עֲמִיד  
 בְּמִשְׁבֵּר בָּנִים ;

II (14) מִיַּד שְׂאוֹל אֶפְרַיִם  
 מִמּוֹת אֲנָשִׁים  
 אֵיךָ<sup>118</sup> דְּבִירֶךָ מוֹת  
 אֵיךָ<sup>118</sup> קִטְבְּךָ שְׂאוֹל  
 נָחַם יִסְתֵּר מֵעֵינַי ;

<sup>115</sup> אֵיךָ ; as above, G, S, and most commentators.

<sup>116</sup> שָׂרֵיךָ : as above, Houtsma, Oort, Wellhausen, Valetton, Guthe, G. A. Smith, Nowack, Oettli ; Marti ; cf. S.

<sup>117</sup> שִׁפְטֹדֶךָ ; as above, Houtsma, Oort, Wellhausen, Guthe, G. A. Smith, Nowack, Marti ; cf. G.

<sup>118</sup> אֵיךָ ; as above, G, S, Graetz, et al.

יִפְרִיא <sup>119</sup> לִי־הוּא כְּבִין־מִים אֲחֹה־ (15) III

יבוא קדים רוח־יהוה

ממדבר עלה

וַיִּבֹשׁ <sup>120</sup> מִקּוּרוֹ וַיִּחַרֵּב מַעֲיֵנוֹ

הוּא יִשְׁסֶה אֹצֵר <sup>121</sup>

כֹּל־כְּלֵי הַמִּדָּה:

תֹּאשֵׁם שִׁמְרוֹן (14:1) IV

כִּי מִרְתָּה בִּאלֹהֶיהָ

בַּחֵרֶב יִפְלֹ

עֲלִיָּהֶם יִרְטָשׁוּ

וְהִרְיוֹתֶיהָ יִבְקֶעוּ:

### 19. *Later Words of Hope: 14:2-9.*

It is impossible to regard this section as from Hosea himself, since it is, as a whole, thoroughly inconsistent with his entire point of view.<sup>122</sup>

This piece contains six four-line strophes of trimeter movement. An arrangement in two strophes of twelve lines each is possible, but the fact that each group of four lines expresses a separate and distinct thought makes the arrangement here adopted preferable.

Strophe I (vss. 2, 3a), in the form of a command, predicts Israel's return to Yahweh and prescribes the gift which she must bring.

Strophe II (vss. 3b, 4c) contains her prayer for pardon and the reason why it is to be expected.

Strophe III (vs. 4ab) gives the promise made that Israel will never again have recourse to foreign powers or graven images for assistance.

Strophe IV (vss. 5, 6a) declares in reply Yahweh's readiness to forgive, to forget, and to be merciful.

Strophe V (vss. 6b, 7) pictures the great prosperity consequent upon loyalty to Yahweh.

Strophe VI (vs. 9) asserts that Yahweh will henceforth be Israel's support, idols having been wholly put away.

<sup>119</sup> אֲחֹה־ בִּין אֲחִים; as above, Wellhausen, *et al.*

<sup>120</sup> וַיִּבֹשׁ; as above, Wellhausen, Nowack, *et al.*

<sup>121</sup> אֹצֵר; cf. GAS.

<sup>122</sup> See *Amos and Hosea*, in *loc.*

This arrangement assumes the following modifications of the text:

(a) The transfer of vs. 4c to follow vs. 3. This is supported by the fact that (1) **בָּךְ** has nothing in vs. 4 to which it can refer, while here it connects well with **תשא** and **קח**; (2) the clause has no connection with vs. 4, while in vs. 3 it furnishes the explanation of Israel's gratitude; (3) in vs. 4 it stands without a parallel phrase and interferes with the strophic structure, while here it not only lightens Strophe III, but completes Strophe II in both form and thought.

(b) The omission of **יִלְכוּ יוֹנְקוֹתָיו** from vs. 7a as a gloss intended to expand and explain vs. 6c.

(c) The omission of vs. 8 as a gloss,<sup>123</sup> since it is only a weak repetition of what has already been said.

שובה ישראל עדיהוה אלהיך (14:2) I

כי כשלת בעינך ;

קחו עמכם דברים (3a)

ושובו אליהוה אלהיך<sup>124</sup>

אמרו אליו (3b) II

כל תשא עון וקח טוב

ונשלמה פְּרִי<sup>125</sup> שפתינו ;

אשר־בך ירחם יתום : (4c)

אשור לא יושיענו (4ab) III

על־סוס לא נרכב

ולא־נאמר עוד אלהינו

למעשה ידינו

ארפא משובתם (5) IV

אהבם נדבה

כִּי־שב אפי מִמֶּנּוּ ;

אחיה כטל לישראל (6a)

<sup>123</sup> So also Nowack. The text, as emended, is:

ישובו ויָשְׁבוּ בצל

ויחיו וירִיִּי כָּן

ויפרחו כגפן

זכרו כיון לבנון :

<sup>124</sup> ע and § contain this word; it is also necessary to the measure.

<sup>125</sup> פְּרִים ; as above, ע, §; Duhm, *Theologie der Propheten*, p. 132; Oort, Wellhausen, Valetton, Loftman, Nowack, Marti.

- V
- (6b) יפרח כשושנה  
 ויך שרשיו כלבנון ;  
 (7) ויהי כזית הודו  
 וריח לו כלבנון ;
- VI
- (9) אפרים מה־לֹ<sup>126</sup> עוד לעצבים  
 אני עניתי ואשורנו  
 אני כברוש רענן  
 ממני פריך נמצא ;

*20. The Lesson to Be Learned: 14: 10.*

This is a closing word of admonition from a reader in a later period. It forms a five-line strophe of trimeter movement.

(14:10) מי חכם ויבן אלה  
 נבון וידעם  
 כי ישרים דרכי יהוה  
 וצדיקים ילכו בם  
 ופשעים יכשלו בם ;

<sup>126</sup> אֵלָּה ; as above, &, Newcome, Ewald, Orelli, Wellhausen, Graetz, Loftman, G. A. Smith, Nowack, Oort (*Emendationes*), Oettli, Marti.